THE TRUE WITNESS
AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED AT

No. 761, Craig Street, Montreal, Canada.

ANNUAL SUBSCRIPTION

Country.....$1 00
City.....1 50
If not paid in advance: $1.50 (Country) and $2 (City) will be charged.

Subscribers, Newfoundland, $1.50 a year in advance.

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WEDNESDAY,.....JUNE 15, 1892

LOOK AT THE DATE.

We would call the attention of our Country readers to the DATE on the LABEL attached to their papers, which shows the time subscription is paid to. Prompt remittances requested.

Subscriptions strictly in advance.

THE RAVINGS OF A BIGOT.

The people have an undoubted right to analyze the conduct and even criticise the actions of public men; but there is a point at which that privilege becomes a license and a limit beyond which it is unjustifiable to go. We care not who the man may be, no matter what his political stripe or his religious belief, provided he is an honest man in public and an exemplary one in private life, while he is a legitimate subject of proper criticism, he must be defended against injurious, false and bigoted attacks, when made by irresponsible characters whom his position will not permit him to refute. We may agree or disagree with the political principles of the present leader of the Federal Government in the House of Commons; we may believe or disbelieve in the policy that he advocates and the means he uses to further the interests of Canada; we may kneel or we may not kneel at the same altar with him; but as Canadians, as men, as citizens, we must respect his great and undeniable abilities, we must acknowledge his brilliant gifts, we must bow before the moral purity, the social integrity and the religious sincerity of his private life. There is not an impartial and honest man, from the Atlantic to the Pacific, but admits that Sir John Thompson is one of the brightest lights that ever flashed upon the sky of Canadian story: his legal acumen, his deep research, his logical mind, his constant application, his fertiness of ideas, his warmth of heart, his self-sacrificing devotion, and his wonderful proofs of personal disinterestedness, all stand out in grand and imposing relief before the public eye of, not only Canada, but of the civilized world. Such the Sir John Thompson as unprejudiced history will record him.

To-day the columns of our daily press, from end to end of Canada, are filled with reports of the vilest, most bigoted and most personally malicious address that, perhaps, ever fell from the lips of a same man, in the garb of a Christian minister. Dr. Douglas, from the recesses of a mind capable of the bitterest personal enmity, and from the depths of a heart swelling with the flames of hatred, has drawn draughts of the most abusive language, to dounge the character and name of a man who stands so vastly intellectually and morally his superior.

Why this unwarranted attack? Why has Dr. Douglas conceived such an unchristian hatred, while wearing the mask of Christian piety and hiding the deformity of his motives beneath the domino of a Christian preacher? What is the reason that impels him to take the poisoned arrows of his vindictiveness, and with the nervous hand and resolute eye of bigotry, to aim his shafts at the breast of such a man as Sir John Thompson? Is it on account of Sir John's politics? No; because the "Black Douglas" has "regarded the Premier, Sir John Abbott, as worthy of confidence." Is it simply because Sir John Thompson is a Catholic? No; not altogether, because the furious doctor "heeds then, Mr. Laurier in highest honor," and he is a Catholic. We doubt very much if Hon. Mr. Laurier has a relish for praise from that quarter. But, to our question. What has aroused the anger of this frantic preacher and awakened such an implacable enmity? His own words tell it.

"Look at this man. Who was he? Son of North of Ireland Protestant and Methodist parents, a humble schoolmaster who came to Halifax in the forties. Look at this man, an exemplary Bible class teacher, as authenticated by one of the ministers of our church who was in the very class. Look at this man in the crisis of his life. Like great Cæsar, he came, he saw, but, unlike Cæsar, he was conquered. [Applause.] Under the influence of occult forces, which honor forbids that I shall name, he abandoned the faith of his Protestant father, and, by an instantaneous conversion, as phenomenal as the wildest Salvationist, went over, not simply to the moderation of Gallican Romanism, but, as the sequel has shown, to the *ultima thule* of ultramontane Jesuitism."

There is the secret. Sir John Thompson had been a Methodist; he became a Catholic; Dr. Douglas is an emotional Methodist; Sir John's character and life are beyond reproach; therefore, jealousy, vexation, disappointment, all combine, and Dr. Douglas pours out nonsense by the yard and vituperation without measure. Were Sir John Thompson an ordinary man, one of the common herd, a person with no individuality, little notice would be taken of his conversion from the Methodist belief to the Catholic Faith. But to think that a man who raised himself, by his energy and ability, to the position of Prime Minister of his own Province, whose talents and vast judicial and logical parts made him worthy of sitting upon the Bench of the Supreme Court in that same Province, whose judgments were universally cited as models of legal exactness, whose devotion to the country induced him to abandon the ease of a congenial life for the uncongenial tumult of the political arena, whose far-reaching powers placed him, in no time, foremost amongst the first in this Dominion, whose humility and lack of personal ambition caused him to refuse the Premiership of Canada, —to think that such a man should have abandoned the Methodist church for the dogma of Catholicity,—to think that such a logical and studious mind should lead its possessor to a creed that Dr. Douglas hates, was too much for the fanatic of the abandoned belief to stand. There is the sole reason of this foul attack.

When Dr. Douglas speaks of "Gallican Romanism" and "the *Black Pack* of ultramontane Jesuitism," he merely strings words together and makes nonsense with them. He should have discretion enough not to make such a display of crass ignorance in the claptrap platitudes that he has by heart. We have no intention of following the man through the mazes of his ravings about the Vatican's influence exercised to overset Sir John, and the vision of a political sceptre. Neither will we bother our readers with a recital of how he attempts to prove the insane proposition that Sir John Thompson was responsible for Mr. Mercier's career in Quebec. As far as his attacks upon the system of Gerrymander are concerned we have nothing to say: that is a live issue in Canadian politics, and it is not from a political standpoint that we are writing. But we have a word to say about his appeal to the Orangemen. After a half-concealed protest of his desire to do justice to Catholics, he again "lets the cat out of the bag" by appealing to the prejudices of the Methodist sect. He said: "But souvent Methodists in this Dominion, with thousands upon thousands of others, resist the idea that a man of the type of Sir John Thompson should ever hold empire over us Orangemen." This he follows by a frantic appeal to the Orangemen, in which he said:

"I was told in coming up the country that there was an awakening going forward, and a refusal to sustain any man that would support the Thompson dynasty. Should it come, I pray for the sake of the Dominion of Canada that this is founded in truth."

And which he concluded thus:

"Pronounce your fiat and the country is safe. Stand still with meek endurance, and there are forces ascending the St. Lawrence that will drive you beyond the lakes and give your heritage to strangers. It must not, it cannot be. [Prolonged applause.]"

If our space would permit we would gladly continue the contrast between this unbridled and unchristian minister and the good man whom he has singled out as a target for his arrows, but we have said enough to give our readers an idea of the true cause of Dr. Douglas' attack on Sir John Thompson. The Minister of Justice is safe in the armor of his own authority and he need not fear any worm's form the shafts of his malignancy; the Catholic Church has survived the tempests of almost nineteen hundred years, and it is not probable that she will sink under the torrent of Dr. Douglas' hatred and attacks. God help Canada if a Dr. Douglas were Premier; but such is very improbable.

Much of what Dr. Douglas said, bigotedly speaking, about Sir John Thompson's earlier days is not in accordance with facts; and his talk about "the influence of occult forces," whatever he means, and his remarks about "Jesuitism" are the mere phantasms of a diseased imagination.

A MOLOKAI HERO.

The Rev. L. L. Conrardy of Molokai, the missionary whose life has been sacrificed to the cause of the unfortunate lepers, writes to a friend in Detroit:

"I must inform you that my ordination anniversary is at hand—June 15. Here nobody knows of it. What I wish of you on that day is a Holy Communion."

This is the 15th of June. It is the ordination jubilee of a hero, of a noble martyr to the cause of humanity, a glorious soldier in the ranks of the Church Militant. Away amongst the lepers, shut out from all other human communication and intercourse, the grand priest is offering his humble existence at the shrine of Christ's charity; he looks out upon the world he left, but can revisit no more, and he begs for a communion from his friend. To-morrow will be the feast of the Holy Eucharist; to-day is that great soul's festival *par excellence*; could not some of our readers offer up a Holy Communion for him and his unfortunate flock? Could not a few reply to this request by complying therewith, and asking of the Saviour in the Eucharist to grant him grace to carry on his glorious mission and to reserve for him a martyr's crown in eternity?

CATHOLIC OBJECTIONS TO ORANGEISM.

Were the Orange order merely a benevolent institution, composed of persons differing from us in belief, we would have no objections to its existence. Our friend Mr. Norman Murray, who is a Highland Scotchman and an Orangeman, (strange contradiction), would like to know why Catholics object to that Society. It would be impossible to give him all the valid reasons, even had we the time and space, since such would involve the writing of a history. But we will strive to satisfy him in a few words. We object to the Orange order because its principles, as preached and as practised by themselves, are menacing to all Catholics and dangerous to the peace prosperity and well being of the commonwealth. Hatred of all that is Catholic, and insult to every person and everything that a Catholic holds sacred, characterize their preaching and teaching. Their toasts, their oaths, their songs, their tunes, their very looks preach animosity and hatred. As an Orangeman Mr. Murray must have drank "the immortal memory of the great and good King William, who freed us from Pope and Popery, wooden shoes and brass money." He must have seen many an Irish Orangeman getting drunk in gratitude to the man who attempted to colonize ignorance in the "quiet home of sanctity and learning." As an Orangeman he must have heard of that ordinance that would compel him to "wade knee deep in Papish blood," in order to attain the ends proposed by the Order. As an Orangeman he must have tramped the streets to the shouts of "to hell with the Pope," or to the tune of "the Protestant Boys." He must have been a very undeserving man or a very innocent one if he imagined that these things were calculated to create affection, or even common respect for the Orange order, in the breasts of Catholics. But not only in their preaching, but in their practice do we find reasons sufficient to object to Orangeism as if it were a national plague. How is it, like the serpent, wherever it enters the garden of peace, it leaves the traces of strife and unhappiness behind it? National societies hold their festivals and they are respected by every citizen; religious bodies have their celebrations, and there is harmony and good will upon all parts; it is only when the hydra of Orangeism appears in the land that bitterness, animosity, hatred, bonacity and a dozen evil spirits are breathed, from the many-headed monster, upon the atmosphere. The picture of the sudden appearance of Orangeism in a peaceful land is drawn by D. F. McCarthy, which he sings:

"Peace turned her mild eyes from the dingles,
And Mercy grew dead in the sun,
Fear strengthened the downward of Happiness,
Trembingly borne on the gale,
And the Angel Security vanished—
As this War Demon swept over the vale."

Evil must be the Order that cannot exist without creating strife and trouble. These are but a couple of our objections; "their name is legion." But surely a Scotch Orangeman should not require instruction on such matters at the hands of an Irish Catholic!

CORPUS CHRISTI.

To-morrow the Church celebrates the Feast of Corpus Christi, but the outdoor ceremonies, known as the *Festa Dei* procession, will not take place until next Sunday. To-morrow is a feast of obligation. On the day of Corpus Christi we commemorate the gift that our Saviour bestowed upon man in the Sacrament of the Eucharist. This Sacrament of Love is the greatest proof of God's affection for and mercy towards man that was ever given. To save us, to snatch us from death eternal, the Son of the Most High took a human form and suffered all the privations of human misery and all the tortures of the most cruel of human deaths. Having snatched us from perdition and opened the gates of heaven for us, Christ wished to be perpetually present on our altars, behind the veils of our tabernacles, in the sanctuaries of our temples, where we might go to Him at all hours, expose our wants and hold sacred converse with His Divine Self. Only a God could have conceived and executed such a sublime plan of endless communion with His creatures. In the infinite excesses of Catholic love the Son of the Most High commued to be with His Church until the end of Time, and that promise given to the disciples He fulfilled in the Eucharistic presence.

The Blasphemous Scoff, the insolent sneer, the heretical denounce as absurd the idea of Christ in the Host, and they will not believe, because their finite senses cannot perceive that which is a mystery, but which the Redeemer assures us is true. A miracle is of itself wonderful, and it surpasses our comprehension; but one miracle is just as wonderful as another, and equally as possible. The moment the boundary line between the natural and supernatural has been passed, human reason and human senses must cease to crave for tangible proof; Faith alone becomes our guide. Faith must be entire, all-encompasing and boundless, otherwise it is not perfect. It is not any more wonderful that Christ should actually and perpetually dwell in the sacrament of our altars than that he should have clothed His Divinity with a human body and have subjected Himself, for a time, to the regulations and laws of our nature. If the Eucharistic Presence is impossible to God, equally impossible were the Incarnation, Birth, Life, Death, Resurrection and Ascention of Christ. If we believe the one we must believe the other. And who will dare deny that the Second Person of the Blessed Trinity became man and died for us? He did. He was God; God is Truth and cannot deceive; He told us that the Bread was His Body; He ordered His representatives to do as He did in commemoration of Him; He promised to be thus with us until the end of ages; and His promised presence is found in the Blessed Eucharist. It is that wonderful mystery of love that we commemorate. Upon that day let all Catholics bend before the Sacred Host and offer to Christ their lives and their hearts in reparation for all. He is made prisoner at the hands of a wicked world, while He dwells peacefully in the shrine of the tabernacle. With Father Faber let us sing: "Oh, make us love Thee more and more."

SPECIAL INDULGENCES.

We have referred very often to the [illegible] singing inaugurated in St. Patrick's Cathedral by the Paulist Fathers and which is becoming weekly more and more successful. Today we desire to draw the special attention of our Catholic readers to what we are going to do [illegible] practice [illegible] moment we do so [illegible]

"[illegible] Holy [illegible] Indulgences. [illegible] NIHIL [illegible] and [illegible] of Leo [illegible] of Holy [illegible] following [illegible] "Spiritual Catholics." Leo XIII. [illegible] the singing of profane and worldly songs by a [illegible] the Sanctuary of Metropolitan Church [illegible] granted. [illegible] of spiritual conducts [illegible] holidays to all who with contrite heart shall practise this pious [illegible] having performed or practised [illegible] during the month [illegible] the feast, bring day perfect [illegible] lution and confession [illegible] of the Sovereign Pontiff."

We have [illegible] this extract. It should [illegible] give an impetus to that splendid [illegible] beautiful exercise [illegible] ing. It is an easy, a pleasant, [illegible] obliging way of gaining many hundred indulgences. We [illegible] them fully. From the [illegible] fountain of [illegible] and blessings [illegible] of these the pious [illegible] Redeemer." To drink [illegible] and streams [illegible] spirit [illegible] to be [illegible]

TEACHING ENGLISH.

Two months ago we [illegible] laws of [illegible] the Eastern and Western [illegible] Pontiff's instructions [illegible] children not at home in their native tongue. One of the leading [illegible] tional institutions passed the very elegant and argumentative remark that "[illegible] ever wrote this editorial [illegible]." The writer may not be the wisest [illegible] but at all events he is a gentleman and he tells the truth [illegible] he writes. Very often the truth [illegible] relished by those who are the cause [illegible] it. In the [illegible] there is not one [illegible] only the other day one [illegible] admitted that he could not [illegible] Irish property, that the writer [illegible] a [illegible] and that he [illegible] To be fair we must [illegible] others as we would [illegible] suppose [illegible] people were in the [illegible] to have [illegible] the tongue of Germany and Ireland taught by English professors who [illegible] people. There is [illegible] tolerance [illegible] it is to see it adopted [illegible] foundations be furnished to every [illegible] and nationality. The Rev. gentleman who thinks the writer "is a fool" is not to blame: he cannot help the condition of things: our first article did not reflect on him, so he had no occasion for flying into a passion. We simply told the exact truth, and were the writer to be the greatest fool on earth, and the other critical gentleman the wisest, most learned and most polite being in creation, neither the opinion of the one nor of the other could change an iota of the facts. They are as patent at this moment as they were three weeks ago. Any one sufficiently interested in the question has only to go down to-morrow to these schools, and he will find that we told the truth, and moreover that, through fear of offending, where no offence was intended, we did not tell *all the truth*. We hope that some day may dawn when this vexed school question will be settled to the satisfaction of every person.

MR. CURRAN'S SPEECH.

We publish today, in full, the splendid speech delivered by Mr. J. J. Curran, Member for Montreal Centre, upon the question of Home Rule, brought before the House last week. Very likely it will be said, as it was in the House, that Mr. Curran owns the TRUE WITNESS and that it is from political motives that we give his address. The reason we publish it is simply because, in looking over Hansard, we find that it is the only speech that touches at all upon the live issues of the day. The others, admirable as they are, were confined to the Canadian side aspect of the subject, this one broadens, like the girth around encompasses the great national question at home as well as abroad. We might also state that Mr. Curran has more to do with the TRUE WITNESS than he has with the London Times. He neither writes, nor dictates, nor inspires its articles. He is the Irish Catholic representative for Montreal; there are more Irish Catholics in this city than in any other three towns in Canada combined; we deem it our duty to adjudicate the course of our fellow-countrymen and co-religionists, and no matter who or what they may choose to represent themselves, Grit or Conservative, Mr. Curran or any other worthy man, we feel free at all times and within the limits of our humble means, to further their interests to the utmost. There are our politics, and such can be called politics in a wide sense.

THE TRUE WITNESS NOT ALONE.

It has been stated, on the one hand, that the hasty and unreflecting world was called to have THE TRUE WITNESS express its views as to the opportuneness of the resolution before the House of Commons; some of the other Irish Catholic papers were of a different opinion; and on the other hand, it has been said that THE TRUE WITNESS is the only paper that could safely look the subject in the face and express itself in the language of common sense. We [illegible] we wish to claim, that in [illegible] expressed the only [illegible] our contemporary, the Catholic Weekly Review, of [illegible] as nations, [illegible] as any other [illegible] and give expression [illegible] ideas, founded upon the [illegible] THE TRUE WITNESS. We would be very sorry to think that we were alone in our desire to "forewarn" and thereby "forearm" our fellow-countrymen against the dangers [illegible] or untimely [illegible]. The general who knows his business [illegible] a soldier does not [illegible] precipitous situation, but [illegible] time [illegible] in taking [illegible] ground, observes [illegible] the enemy, and [illegible] the eve of disaster. But [illegible] and with decision [illegible] prepared to carry his flag [illegible] victory. Such was the [illegible] Irish leader's unprecedented [illegible] during so many years and against such [illegible] odds. Such is not [illegible] the [illegible] of our [illegible] Home Rulers of today. They [illegible] to blame; with some [illegible] is constitutional, but its [illegible] have been often tested to be misfortunes. Time [illegible] is our best testimony. [illegible] for the last [illegible] and [illegible] failure of [illegible] undertakings, were [illegible] of some [illegible] persons. Our duty is to cement [illegible] discussions, and [illegible] as to the best means for the [illegible] of the same object, should be [illegible] not, for that reason, [illegible] the [illegible] to have the most [illegible] the common cause, [illegible] their views.

AFRICAN MISSIONS.

A [illegible] paper tells us that, "the German Government has just given permission [illegible] the establishment of a mission [illegible] training missionaries, so far this permission is only made to the Fathers of the Holy Ghost Missionary Society. It is expected that other concessions will soon follow. The Institute will prepare missionaries for the [illegible] in West Africa only. The [illegible] already engaged in work on the Eastern coast belong to the Congregation of the Holy Ghost; but this congregation is expatriated from Germany by the laws of the Kulturkampf, the Order being as 'kindered' to the Society of Jesus."

This is a piece of good news that will be received with unbounded pleasure at Bagamoyo and at Zanzibar. Little idea can be formed of the great necessity there is for missionaries properly trained and competent to do their work in that distant land. Thompson, in his admirable work, "A trip through Masailand," gives wonderful descriptions of the efforts made by Catholic missionaries to carry the light of Faith into that vast region, from the coast at Mombaso to the foot of that African giant Kilmanjaro; he tells of the troubles, turmoils, dangers, and he refers to the lack in numbers of the devoted carriers of the Gospel. The movement above referred to will be a boon to the African missions and a praiseworthy departure in the land of anti-Catholic legislation. May the undertaking prove a success.

THE "FREEMAN" ANGRY.

We have, it appears, afforded the Canadian Freeman occasion for a two column and a half editorial against the TRUE WITNESS. Our Kingston friend says: "We thought some amateur had been getting in his work," in referring to our article. Some amateurs are superior to professionals, while professionals have been found far less efficient than many amateurs; it is all a matter of adaptability and vocation. It is better to be an apprentice, yet having the power and capacity of improving, than to be lacking in the very elements of literary delicacy, despite experience and years of practice. Such beautiful figures of speech and elegant phrases as "stepping on bunions," "howls heard as far west as Toronto," "getting in his work," "cut not the sand," and "jumping for a dish of Boston baked beans," form a very good index to the literary caliber and the rhetorical elegance of the writer. Still if we abstract a few more equally argumentative paragraphs from the whole article, it leaves us merely with the assertion that the Freeman espoused the cause of the Liberal party, that it was been partisan in its praise of Irish Catholics, and that the TRUE WITNESS is to blame for not having taken part for or against Mr. Mercier. On the first point we congratulate the Liberal party on having gained the support of our Kingston contemporary, and we respect its opinions; on the second, we have no doubt of its impartial praise of our public men—the evidence is before us; on the third, it does not seem consistent to accuse us of partisanship, in one breath, and to find fault with us for not being partisan in the next.

But all this has nothing to do with the main question, viz., the Home Rule Resolution before the House of Commons. One would imagine that there was work enough before us all, in warding off a common enemy, without allowing any motive, whatsoever, to cause us to make war upon each other. It is merely a difference of opinion, as to the advisability or non-advisability of a certain step, not a difference of principle, nor upon the object that we all have sincerely at heart. We considered that the bringing forward of a Resolution at the present time would be incurring the risk of a defeat; and then the Freeman will acknowledge that such a result would be a great misfortune. But the moment the step has been taken we believe, sink or swim, in straining every nerve to carry on the cause to a successful issue. It is before the Rubicon is crossed that we should reflect and study the possible consequences of "casting the die;" but once the decision taken, there is no longer to be either hesitation or waverings.

Our Kingston contemporary is skilled in a certain style of argument in which we have not been schooled; it therefore has us at a disadvantage. It says, "the young man's mind must be wandering;" perhaps it is, but "there is method in his madness." We doubt very much if the Freeman's editor ever read as many pages as that same young man's pen has traced lines, in verse and prose, in essay and pamphlet, in volume and editorial, during the last fifteen years, upon the subject of Home Rule in particular, and on all subjects of a nature to propagate and to revive the beauties of Irish literature. We are not in the habit of claiming any credit for aught we may have done, but we are not afraid to place what this pen has written, for the sacred cause of Ireland's freedom, beside the works of the most amateur, but experienced—editor of our Kingston contemporary.

Dominion Day Pilgrimage.

Rev. Father Strubbe, C.SS.R., has organized a pilgrimage to Ste. Anne de Beaupre. There is no excuse this year for the Montreal Irish Catholics not visiting the far famed shrine on the lower St. Lawrence. Every accomodation possible is being furnished and the good pastor of St. Ann's of Montreal is doing all in his power to facilitate his parishioners in honoring the good Ste. Anne de Beaupre. The members of a congregation specially under the protection of that powerful Saint should be all anxiety to visit their patroness at the shrine where she has chosen to manifest her power and virtue in so special a manner. "Come one, come all."

Grand Requiem.

On Monday last, at 7 a.m. in the Cathedral chapel, a solemn annual *requiem* High Mass was chanted for the repose of the soul of the late Mgr. Bourget, second Bishop of Montreal.